AN-NISAA'

Non-Arab Companions of the Holy Prophet[sa]

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A magazine for the moral and spiritual training of Lajna Imāillāh Canada.

The Promised Messiah[as] says:

"There was no torment that Abu Jahl and his companions did not inflict upon the Holy Prophet[sa] and his devoted companions. **Poor Muslim women were tied to the feet of camels which were then driven in opposite directions and their bodies were thus torn asunder**; their only offence being that they believed:

There is none worthy of worship except Allāh!

He endured everything with steadfastness and when Mecca fell, he forgave his enemies, reassuring them: **No blame shall lie on you this day.** This was the perfection of high moral qualities which is not found in any other Prophet. **Send down Thy blessings O Allāh on Muhammad and his people."**

[Malfūzāt, Vol. II, pp. 79-80]

In the Name of Allāh, the most Gracious, the ever Merciful!

Lajna Imāillāh Canada's

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From the Holy Qur'ān

The English translation of the Arabic verses is rendered by Maulvi Sher Ali Sāhib[ra].

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ؕ

O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another.

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۴﴾

Verily, the most honourable among you, in the sight of Allāh, is he who is the most righteous among you. Surely, Allāh is All-knowing, All-Aware. (49:14)

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫

Muhammad is the Messenger of Allāh. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allāh and *His* pleasure... (49:30)

Hadīth: Saying of the Holy Prophet[sa]

Said the Prophet of Allāh (peace of Allāh be on him and His blessings):

"My companions are like the stars; whoever among them you follow, you will be guided."

(Mirqat-ul-Mafatih Sharah Mishkat-ul-Masbih, Vol. 11, p. 162, Hadīth no. 6018, Kitab-ul-Manaaqib, Dar-ul-Kutb Al-Ilmiyyah, Beirut, 2001)

A Note from the Editor

At the time of the Holy Prophet[sa], the people who believed in his message, followed his teachings and accepted Islām are called the companions of the Holy Prophet[sa]. These companions were not just the followers of the Holy Prophet[sa]; they were his friends, confidants and consultants. They were both males and females. Most companions were from the land of Arabia, where the Holy Prophet[sa] was born, but there were also some companions who were non-Arabs. By following the Holy Prophet[sa], they transformed themselves into the most pious and righteous beings, and became a beacon of light and role models for the rest of humanity.

An example of such a person was Hazrat Uwais Qarni[ra], who had never physically met the Holy Prophet[sa], but attained the status of 'a companion' because of his love and devotion to the Holy Prophet[sa]. Hazrat Uwais[ra] was from Yemen and could not leave his country to meet the Holy Prophet[sa] as he was the sole caretaker of his elderly, frail and blind mother. The Holy Prophet[sa] revered and appreciated his love and devotion so much that he sent his *salam* to Uwais Qarni[ra]—the only other person he sent his *salam* to is the Imām Mahdi[as]!

The Promised Messiah[as] says in his book, *The Need for Imām* about Hazrat Uwais Qarni[ra]:

> **"Uwais Qarni[ra] was recipient of Divine, was also the recipient of revelation. He was so humble that he thought it disrespectful even to present himself before the Sun of Prophethood and Imāmat. Our master, the Holy Prophet Muhammad[sa], would often turn his face towards Yemen, and say:**
>
> **اَجِدُ رِيْحَ الرَّحْمٰنِ مِنْ قِبَلِ الْيَمَنِ**
>
> **That is 'I smell the sweet fragrance of the Beneficent One coming from Yemen'. This was an allusion to the fact that Uwais was indeed the recipient of Divine light." (The Need for Imām, pg.4-5)**

In this issue of An-Nisaa', we have compiled information on those companions of the Holy Prophet[sa] who were not Arab, but accepted his message and attained lofty spiritual status. These included Hazrat Bilal[ra], Hazrat Salman Farsi[ra] and Hazrat Suhaib bin Sinan[ra] among others. May Allāh enable us to learn from the examples of these companions and adopt similar characteristics in our lives. May we become like Hazrat Uwais Qarni[ra], and attain spiritual communion with the Holy Prophet[sa]. Amīn.

Sadiqa Hifsa

Spiritual Treasures: Writings of the Promised Messiah[as]

COMPANIONS OF THE HOLY PROPHET[SA]

The Promised Messiah[as] said:

"The revered companions, may Allāh be pleased with all of them, are a luminous proof of the blessed character of the Holy Prophet[sa]. Now, if someone was to disregard these proofs, then, in other words, he would be seeking to disregard the prophethood of the Holy Prophet[sa]. Thus, only that person can truly value the Holy Prophet[sa], who values his revered companions. One who does not esteem the revered companions[ra] can never truly esteem the Holy Prophet[sa]. Such a person would be making a false claim if he was to say, 'I love the Holy Prophet[sa].' it would be impossible for a person to love the Holy Prophet[sa] but to harbour enmity against his companions."

(Malfūzāt, vol. 6, p. 278, 1985 UK)

"I wish to see that my followers have become like the companions of the Holy Prophet[sa] in giving preference to Allāh's will. Nothing else should stand in their way (...) The companions faced heavy odds to win Allāh's pleasure. If anyone of them was not tried for Allāh's sake, he would feel sorry and worried. They had understood that the treasure of Allāh's pleasure was hidden under trials and tribulation (...) The *Sahaba* never stooped to worldly gains that they live long, amass wealth and enjoy a carefree life. Whenever I look to their example, I cannot but admit the highly ennobling spiritual powers of the Holy Prophet[sa]. One wonders how he totally revolutionized their lives and made them to turn their faces towards Allāh alone. In a nutshell, our only object should be to seek Allāh's pleasure and should make every effort to get it; even though we are required to undergo hardships. For Allāh's pleasure is far better than this world and much superior to all worldly pleasures."

[Malfūzāt vol. 8, pg. 82-83—quoted in "My Precious Memories of a Spiritual man": My-precious-memories-of-a-spiritual-man.pdf (alislam.org)]

The Promised Messiah[as] then says, "I always wonder, and through this contemplation, the grandeur of the Holy Prophet[sa] becomes etched on my heart as to how blessed those companions were and also how effective was the spiritual power of the Holy Prophet[sa] that it thrust a nation to such a lofty station. Contemplate over their original condition and to where the Holy Prophet[sa] raised them to. At one time their state was such that they would indulge in every forbidden act as if it were the mother's milk for a child. They would readily commit every act of evil; theft, consumption of alcohol, adultery and instigate rebellion and strife. In short, which sin was present that they did not carry out? However, the influence of the Holy Prophet's[sa] company and his moral training was so great and had such a profound effect that the Holy Prophet[sa] himself bore testimony by saying:

اَللّٰہُ اَللّٰہُ فِیْ اَصْحَابِیْ

meaning that they removed the garb of mortal men and became a manifestation of God Almighty's attributes. Their condition became like that of the angels:

یَفْعَلُوْنَ مَا یُؤْمَرُوْنَ

That is, that they would act exactly in the manner they have been commanded to. The condition of the companions was such that all their desires and passions were completely abolished."

(Malfūzāt, Vol. 8, pp. 296-297, UK, 1985—quoted in Friday Sermon, October 26, 2018)

(Continued from page 10 - Friday Sermon)

"If one studies the era of the Holy Prophet[sa] and his companions, one would discover that they were simple people; however, just as a vessel becomes clean after polishing, their hearts became purified and filled with divine light and free from the filth of carnal passions. In essence, they were the true embodiment of this verse: He indeed *truly* prospers who purifies it, (91:10)."

The Promised Messiah[as] states: "If one becomes pure in this manner and illuminates themselves like a polished vessel, then it will be instilled in him to derive benefit from the blessings bestowed by God Almighty. However, how many people exist that are the embodiment of the verse, **He indeed *truly* prospers who purifies it,** (91:10)?"

Thus, we should endeavour to reform ourselves and keep our [spiritual] vessels clean. Since we have accepted the Promised Messiah[as], the Imām of the age and ardent devotee of the Holy Prophet[sa], then we must strive to act on all the teachings mentioned by the Promised Messiah[as]. The first example was set for us by the Holy Prophet[as] and after that by his companions. Only by following these examples can we become true Muslims. May Allāh the Almighty enable us to do so. Amīn.

Summary of Friday Sermon

Men of Excellence

The companions of the Holy Prophetsa were more obedient and loyal than the disciples of any other Prophet. They possessed every attribute of faith.

The Holy Prophetsa said: "My companions are like the stars, whomsoever you follow you will find guidance." Each one of them is a beacon for us. The Holy Prophetsa says: Whoever loves them loves me, and whoever hurts them hurts me, and whoever hurts me hurts God.

Source: Friday Sermon Archives from www.alislam.org

Hazrat Khalīfatul-Masīh V (May Allāh strengthen his hands) delivered this Friday sermon on December 15, 2017 at Baitul Futuh Mosque. After Tashahud and Surah Fatiha, Huzooraa said:

And *as for* the foremost *among the believers*, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allāh is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph. (9:100)

In this verse, the *sahabah* [companions] of the Holy Prophetsa have been mentioned; those, who took the lead; those, whose spiritual rank is the highest amongst all; those, who have left all others behind in respect of their standards of faith and their acting in accordance with the teaching of Allāh the Exalted. Hazrat Umarra also said that the Holy Prophetsa said, **'My companions are like stars. Whomsoever, among them, you will follow, you will attain guidance.'**

Relating about the status and the rank of the companions and about Allāh the Exalted being pleased with them and them being pleased with Allāh, the Promised Messiahas said at an occasion that: 'The honourable companions demonstrated such truthfulness in the cause of Allāh the Exalted and His Prophetsa that heard the voice of the verse [Arabic] [Allāh is well pleased with them, and they are well pleased with Him].

...To be pleased with Allāh the Exalted is not the task of a human being. Rather, it is the highest state of placing one's trust in God, devotion, being pleased with God and submission to Him. After reaching this state, a person is no longer displeased with his Lord in any form.' The Promised Messiah[as] further writes: 'This indicates that the companions had attained all stages of comprehending God and gaining His nearness.'

Elaborating on this, the Promised Messiah[as] states, 'Purify your heart so that your Benevolent Master becomes pleased with you (he is advising us) so that you become pleased with Him.' Then, on one occasion the Holy Prophet[sa] says **'do not reproach my companions.'** There are various Muslim sects and when they raise allegations against one another, *Shi'as* in particular, they say many things about the companions. The Holy Prophet[sa] said **"do not reproach them and do not criticize any of their actions. By God, in Whose hand is my life, even if you give charity of gold equivalent to the mountain of Uhud, you will not receive the same reward as them, which they received as a result of spending merely one or two portions or even half thereof."** Thus, these are people, whose status and rank is very high and who are an example for us. We must follow them if we wish to acquire the pleasure of Allāh the Exalted. We should never speak against any of them, nor should we think ill of them.

Further enlightening us about the status and rank of the companions, the Promised Messiah[as] states, 'If one observes with an eye of justice the sacrifices the companions of our perfect Guide[sa] made in the cause of God and His Prophet[sa]; they were exiled, endured persecution, bore various forms of hardships and sacrificed their lives; however, they marched forward with truthfulness and devotion. Thus, what caused them to be so devoted? It was the passion for the true God, the rays of which had penetrated their hearts. The companions were those, who sacrificed their wealth and their homeland in cause of the truth and left everything behind. Perhaps you have heard the incident regarding the *Siddiq-e-Akbar* [Hazrat Abu Bakr], may Allāh be pleased with him, on numerous occasions. Once, when people were asked to spend their wealth in the cause of God, he presented all of his possessions. When the Holy Prophet[sa] inquired what he had left behind, he replied that **'I have left God and His Prophet[sa] in my home.'** The status of Hazrat Abu Bakr[ra] was as the chief of Mecca. However, when he became a Muslim, he started to wear only a blanket.

Furthermore the following verses of the Holy Qur'ān have entirely depicted their way of living by stating that:

And make ready for them whatever you can of *armed* force and of mounted pickets at the frontier, whereby you may frighten the enemy of Allāh ...(8:61)

O ye who believe! be steadfast and strive to excel in steadfastness and be on *your* guard and fear Allāh that you may prosper. (3:201)

The Promised Messiah[as] states, 'What is the meaning of *Ribaat* [in the above verse]? The horses which are tied at the frontier of the

enemy are called *Ribaat*. Allāh the Exalted commands the companions to be prepared to confront the enemies. Through this word of *Ribaat*, He turns their attention towards truly being prepared. They were entrusted with two tasks. Firstly, to physically confront the enemy and the second was to confront them spiritually. For spiritual confrontation there is also a command for *Ribaat* and that one must be prepared at all times. He states that in the dictionary *Ribaat* also means the soul and the human heart and remarkably it is only those horses that are tamed and well-trained which can do this. Nowadays the teaching and training of horses are carried out in this manner and they are tamed and taught just as children are taught with special care and attention. If they are not taught, then they cannot be tamed and will be completely useless. Instead of being of use they will end up feared and harmful. Hence, the soul must also be trained in this way and be kept under control and the need to teach it is also there. Thus, *Ribaat* will only happen when a believer endeavours to make progress in knowledge and in actions and by controlling his desires.

How excellent was the example of the companions who were born as a result of the spiritual power of the Holy Prophet[sa]. I shall present some of these examples.

We find the example of Hazrat Abu Bakr[ra] in the writings of the Promised Messiah[as] that at the time of need he brought all the goods in his house and presented them to the Holy Prophet[sa]. Listen now to an incident highlighting his humility and fear of God.

Once Hazrat Abu Bakr[ra] had a disagreement with Hazrat Umar[ra]. They argued for a long time to the point where their voices were raised out of anger. Afterwards when it had ended, Hazrat Abu Bakr[ra] went to Hazrat Umar[ra] and apologized for raising his voice during the altercation and for using strong words. However, Hazrat Umar[ra] refused to forgive him. Thereupon Hazrat Abu Bakr[ra] went to the Holy Prophet[sa] and related the whole incident. He said that I have come to you to apologize for this, upon which the Holy Prophet[sa] replied may Allāh forgive you. A short while later Hazrat Umar[ra] began feeling remorseful and embarrassed and realized his fault. He too went to the house of Hazrat Abu Bakr[ra] and asked to be pardoned. When he arrived, he did not find him in the house. He then went to the Holy Prophet[sa]. When the Holy Prophet[sa] saw him, his face became red out of displeasure. Seeing the Holy Prophet[sa] displeased with Hazrat Umar[ra], Hazrat Abu Bakr[ra] fell to his knees and said the fault was his so forgive Hazrat Umar[ra]. This was his humility and fear of God. This was that pure society which the Holy Prophet[sa] established and those who lived in it became the recipients of God Almighty's pleasure.

There is an incident regarding the humility of Hazrat Umar[ra] when a man said to him that 'you are better than Hazrat Abu Bakr[ra].' Hazrat Umar[ra] replied in a passionate manner that by God just one night and one day of Hazrat Abu Bakr[ra] is better than the whole lives of Umar[ra] and his progeny. He said, "his that one night was when the Holy Prophet[sa] had to migrate from Mecca in the dark of night and Hazrat Abu Bakr[ra] accompanied him. His day was that when the Holy Prophet[sa] passed

away and the Arabs denied praying and giving the Zakāt. At that time, against my advice, he resolved to do Jihād and God Almighty made him successful in this and proved him to be right."

Then there is another great companion of the Holy Prophet[sa], Hazrat Usman[ra], who was also the third Khalīfa. Hazrat Ayesha[ra] relates that Hazrat Usman[ra] was the most kind and compassionate and also feared God Almighty the most. When Masjid Nabvi [the mosque of the Holy Prophet[sa]] was being extended, the Holy Prophet[sa] said that all of the neighbouring houses should be included for the expansion of the mosque. At this point, it was Hazrat Usman[ra] who stepped forward and offered to buy those houses; he donated 15,000 Dirhams and purchased the area. The Muslims of Medina once faced great shortage of water supply. There was a well which belonged to a Jew and it was difficult to access water from there. Hazrat Usman[ra] purchased the well at the asking price set by the Jew, and arranged the water supply for the Muslims. Such was his great compassion for his fellow people.

Then there is Hazrat Ali[ra]. Ameer Muawiyah once told someone to describe the attributes of Hazrat Ali[ra]. He said, "Will you listen to what I have to say about him?" He replied, "yes, speak." "If you must listen then hear that he possessed great courage and was very strong. He spoke decisively and decided matters with justice. A fountain of knowledge and wisdom flowed from him. He dreaded the splendour of the world and loved seclusion at night i.e. his favourite act at night was worship rather than being indulged in worldliness. He would weep often and ponder over things for a long time. He would live a very simple life like us. By God, despite our love and affection for him we would refrain from saying anything to him or say anything openly due to his awe. He respected religious people and would give shelter to the poor."

Hazrat Abdur Rahman Bin Auf[ra] was a companion of the Holy Prophet[sa]. He held a high status in terms of his financial sacrifices. He was a very wealthy trader and had riches in abundance. Once, he was heard praying while circling the Ka`aba **'O Allāh! Save me from the covetousness of my soul.'** On one occasion his [commercial] caravan arrived at Medina which had 700 camels loaded with wheat, flour and other products. When Hazrat Abdur Rahman[ra] came to know of this he came to Hazrat Ayesha[ra] saying that **I call you to witness that I dedicate this whole caravan of 700 camels fully loaded with goods, including the camels, in the way of Allāh.** One can appreciate the high status of Hazrat Abdur Rahman[ra] from the incident when once he had an altercation with Hazrat Khalid[ra]. The Holy Prophet[sa] said "O Khalid! Do not say anything to my companion. Even if one of you gave a mountain-full of gold the size of Uhud you would still not reach the morning and evening of Abdur Rahman Bin Auf[ra] which he has spent doing Jihād in the way of Allāh."

Another companion was Hazrat Saad Bin Waqas[ra]. The incident of declaring his faith after accepting Islām is following. He himself states that **"When I accepted Islām my mother asked me what religion have you now adopted? You must forsake this religion in any case otherwise I will not eat or drink anything and will go on a hunger**

strike until I die. He says I told her not to do this because I can never leave my religion, but she did not listen and for three days and nights she did not eat or drink anything. She became weak from starvation. I then went to her and told her 'by God, even if you had 1000 lives and one by one they all left you I would still not forsake my religion. When she saw this resolve of her son she started once again to eat and drink." God Almighty states that we should obey our parents and serve them, but when it comes to matters of faith and of God then one must first listen to the word of God.

Hazrat Zubair bin Al 'Awaam[ra], who was one of the companions of the Holy Prophet[sa], was always absorbed in the fear of Allāh. He was always fearful to do something that Allāh the Almighty would hold him accountable for later on. He was also very courageous and brave. When the siege of Alexandria was prolonged, he tried to climb the wall of this fortress using a ladder. His companions warned him about the severe spread of the plague inside the fort. He responded: "It does not matter. We are here to combat the spear as well as the plague". He was very wealthy and would give away a majority of his earnings in charity for the sake of Allāh the Almighty.

Then there is an account of a companion named Talha bin 'Ubaidullah[ra] who was also very rich and would spend in the way of Allāh abundantly. One of his attributes that relates to marital relations was shared by one of his wives: **"Hazrat Talha[ra] would return home joyously with a smile on his face. He was a very busy person, but he would not return home with such expressions on his face that would scare away his family members. He would return home in a pleasant and delightful mood and would go out in the same manner. He would always treat his family members in a polite manner and was always happy. It never occurred that his mood would change when he was at home or when he went outside. She states: "When I asked for anything, he never showed miserliness and would always give [readily]. He would also give when I did not ask for anything and would not wait for me to make a demand for something."** Thus, these are the principles that lead to matrimonial harmony and strengthen the marital relations. Hence, this is a model for us to follow.

An incident regarding the obedience to Khilāfat of a companion, Hazrat Abdullah bin Masood[ra], has been narrated as follows: Hazrat Umar[ra] appointed him to the people of Kufa in order to teach and morally train them. Since the people of Kufa would create mischief and this subsequently led to many issues, Hazrat Usman[ra] relieved him from his duty as the Amir and called him back to Medina. However, the people of Kufa pleaded with him that he should not go back and stay with them. Hazrat Abdullah bin Masood[ra] replied that obedience to the Khalīfa of the time was obligatory upon him and that he could never allow himself to disobey him and returned to Medina.

In regard to Hazrat Abdullah bin Masood[ra], one of the narrators stated that he had sat in many gatherings of the companions but Hazrat Abdullah bin Masood[ra] was unrivalled in respect to his detachment from the world and

deep attachment with the hereafter. Thus, he made use of worldly objects, but at the same time he was not deeply attached to it either.

Then, there is Hazrat Bilal[ra], who endured every kind of difficulty, but he always proclaimed the oneness of God. He would be dragged across hard stones and hot sand but despite this he remained firm on his faith and would always repeat the words, 'Ahad, Ahad' [one God] and that there is none worthy of worship expect Allāh and Muhammad[sa] is His messenger.

Then, Hazrat Sa'd bin Mu'az[ra] who was one of the *Ansar* [those who originally lived in Medina], on the day of the Battle of Badr, said such words of conviction, which pleased the Holy Prophet[sa]. He said addressing the Holy Prophet[sa]:

'O Prophet of Allāh! We have believed in you and affirmed your truthfulness and bear testimony that the teaching you have brought is the truth. We have pledged to you that we shall hearken to your words and obey it immediately. Thus, O Prophet of God! Do as you will and *Insha'Allāh* you will find us on your side. Even if you command us to jump into the sea, we shall jump and not one of us shall remain behind. We do not shy away from facing the enemy and we know very well how to face the enemy with great courage and valour.'

Thus, it was these people who fulfilled their covenants and established their examples and God Almighty was pleased with them. These are just a few examples of the companions, but history is replete with such incidents. These are people who are worthy for us to follow. The Promised Messiah[as] states: "Success is completely impossible if one forsakes the Holy Qur'ān. Place the example of the companions before you; when they obeyed the Prophet of God and gave preference to their faith over all worldly things then God Almighty fulfilled all that which He had promised them."

The Promised Messiah[as] continues by saying: "The example of the intensity of the trials and hardships endured by the companions is not found in any other nation [in history]. These courageous people endured all hardships, but never abandoned Islām. When the persecution reached their limit, they were eventually forced to leave their homes and migrated with the Holy Prophet[sa]. When the mischief of the disbelievers exceeded all bounds, they sealed their fate and God Almighty appointed these very companions to punish the rebellious ones. Thus, a people who would previously spend their nights in worship in mosques, who were few in number and ill-equipped, were forced to step into the battlefield to stop the onslaught of the opponents. These were [known as] defensive Islāmic wars."

Then in another place, the Promised Messiah[as] has written briefly:

(Continued on page 4)

Companions' Love for the Holy Prophet[sa]

By: Afifa Fraz, Brampton East

The companions of Holy Prophet[sa] are those people whose noble personalities, characters and dedication shine like stars; they were the torch bearers of the divine wisdom and knowledge and a testament to the beauty and glory of Islām and the Holy Prophet Muhammad[sa]. The Prophet[sa] said:

"None of you will have faith till he loves me more than his father, his children and all mankind." (*Sahih al-Bukhāri)*

There are no words to describe the immense love the companions had for Holy Prophet[sa]. Hazrat Anas ibn Malik[ra] reports that on the day of the Battle of Uhud, when the enemy advanced towards Prophet[sa] and overwhelmed him, a man from the Ansar [Muslim converts of Medina] came forward and fought until he was killed. The enemy advanced and overwhelmed him again and another Ansari came forward and fought until he was killed. This state continued until seven Ansari were killed and then Hazrat Talha bin Ubaidullah[ra] and Hazrat Sad bin Abi Waqas[ra] used their own bodies as shields to protect the Prophet[sa]. (*Sahih Muslim)*

The companions of Holy Prophet[sa] were the ones who chose pain over comfort for the love of Prophet of Allāh; for instance, some Muslims migrated to seek refuge in Abyssinia. Hazrat Usman bin Maz'un[ra] was one of them. On a false rumor, he returned to Mecca and was under the protection of Walid bin Mugheera but he renounced his protection as Prophet[sa] and other Muslims were suffering. One day Labid – the Poet Laureate of Arabia was sitting with the chiefs of Mecca, reciting his verse which meant that 'all graces must ultimately come to an end.' However, Usman contradicted him saying that 'the graces of paradise are everlasting', at which Labid got upset and addressed Quraish saying, 'your guests were not insulted like this before. Whence has this fashion begun?' Upon hearing this, one man from them sprang upon Usman[ra] and gave him a sharp blow, knocking out one of his eyes after which Walid said, 'had you not renounced my protection, you would not have lost your eye.' Hazrat Usman[ra] replied, "I have longed for this. I lament not over the loss of one eye, because the other waits for the same fate. Remember, while the Holy Prophet[sa] suffers, we want no comfort." (*Halbiyya Vol.1 p 348)*

The companions' hearts were full of love for the Messenger of Allāh, as is very evident from this incident. Once, at the occasion of a war, the Holy Prophet[sa] said, "If even unknowingly I have injured any one of you, come forward and take your revenge. One

companion claimed that he once received an injury from the Prophet[sa] and was hit on his bare side to which the Holy Prophet[sa] raised his shirt. This companion bent forward with bedewed eyes and kissed the Prophet[sa]'s bare body. 'What is this?' asked the Prophet[sa]. 'Didn't you say that your days with us were numbered? How many more occasions can we then have of touching you, in the flesh and expressing our love and affection for you? True, you did hit me with your elbow, but who could think of avenging it. I had this idea here and now. You offered to let us take revenge. I said to myself—let me kiss you under cover of revenge.'" *Life of Muhammad; pg. 190-191*

When the Holy Prophet[sa] passed away Hazrat Umar[ra] was in a state of disbelief that this could ever happen and Hazrat Abu Bakar[ra] delivered a speech to say that 'those who worshipped Allāh should know that He is alive; and those of you who worshipped Muhammad[sa] know that he has passed away.'

Another companion, Hazrat Hassan bin Sabit[ra] wrote these verses:

كُنتَ السَوادَلِناظِري
فَعَمي عَلَيكَ النا ظِرُ
مَن شاء بَعدَك فَليَمُت
فَعَليک كُنتُ أُحا ذِرُ

Which translates to:

"**O my Prophet[sa]!**
You were the pupil of my eye.
So, my eyes are now blind after your death;
Now, whosoever dies after you, may die.
For I only feared your death."

The Promised Messiah[as] loved these couplets of Hazrat Hassan[ra], and wished that he had been the one who [originally] recited this couplet." (*Seerat-e-Tayyabah, by Hazrat Mirza Bashir Ahmad[ra], pp. 27-28)*

The Promised Messiah says that the Companions of the Holy Prophet[sa] were so sincere and devoted that no such example of it is to be found in the disciples of other Prophets. They followed the commandments of God in such a way that the Holy Qur'ān is full of praise for them. It is written that when they were forbidden to drink, they at once broke all the vessels containing wine and never reverted to this bad habit again. Their love and devotion to the Holy Prophet[sa] was unparalleled. When we read about the followers of the Prophet Moses[as], they often were disobedient to him; while the disciples of Jesus[as] were described by himself as weak of faith and they betrayed their master in time of trial. The Companions, on the other hand, were so sincere and devoted that they never hesitated to give up their lives in the way of Allāh and they possessed every attribute of faith. (*Friday Sermon, December 15, 2017)*

May Allāh the Almighty enable us to truly understand the status of the companions and whilst acting on their example, may Allāh enable us to increase in our loyalty and sincerity. Amīn.

Sacrifices of the Companions of the Holy Prophet[sa]

By: Ramia Ejaz, Vaughan South

The companions of the Holy Prophet Muhammad[sa] were always ready to make all kinds of sacrifices in the way of Allāh. In these sacrifices, they set very high examples. Often it is believed that making financial sacrifices are not difficult for wealthy people, but in the case of the companions of the Holy Prophet[sa], the poor people equally contributed and made extraordinary sacrifices. The financial sacrifice of the poor companions of the Holy Prophet Muhammad[sa] was such that they used to do labour jobs all night and would pay their earnings as a sacrifice in the cause of Allāh. In the Holy Qur'ān, there are about 50 verses about spending in the way of Allāh. In the Holy Qur'ān, Allāh the Almighty says:

And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain *suffices*. And Allāh sees what you do. (2:266)

The Holy Prophet[sa] about the importance of the financial sacrifice said,

"Each morning, two angels descend, one of them saying: 'Allāh, bestow a (good) return upon the spender'; and the other saying: 'Allāh, Destroy the property of the miser'." (Sahih Bukhāri Kitabu Zakāt)

In this article, I will present a few examples of the great sacrifices that the companions of the Holy Prophet[sa] made. Hazrat Umar Farooq[ra], who holds an important place in the history of Islām, was always willing to make a sacrifice in the way of Allāh and wanted to excel others in it. On the occasion of the Battle of Tabuk, when the Holy Prophet[sa] asked his companions to make contributions, Hazrat Umar[ra] brought half of his wealth. The Holy Prophet[sa] asked Hazrat Umar[ra] if he had left anything for his family, to which he replied: "Yes, Messenger of Allāh, I have left at home exactly half of what I possess." In the meantime, Hazrat Abu Bakr[ra] also arrived and brought all his wealth. The Holy Prophet[sa] asked him, "Abu Bakr, what have you left at home?" He answered, "The name of Allāh and His Messenger." On the same occasion, Hazrat Abu Aqeel[ra] contributed by earning 2 saa' (4-5 kg) of dates by working all night in a field. He gave half of what he earned to his family and presented the rest to the Holy

Prophet[sa] as a sacrifice in the way of Allāh.

In the Holy Qur'ān, Allāh the Almighty says,

Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return. (2:246)

Hazrat Ibne Abbas[ra] narrates that this verse was revealed when Abul Da'daa'[ra] came to the Holy Prophet[sa] and said that I have two gardens, and if I donate one of them would I have a similar garden in paradise? To which the Holy Prophet[sa] replied 'yes'. Then he also inquired if his wife and son would also be with him? And the Holy Prophet[sa] replied 'yes'. Upon hearing this, Abūl Da'daa'[ra] donated his best garden. Hazrat Abu Talhah[ra] devoted one of his highly valuable properties. The property contained a well with pleasant drinking water. At the time of the Battle of Hunain, Hazrat Naufal bin Haris[ra] presented 3,000 spears from his pocket to the Muslim force.

At the time of the Holy Prophet[sa], not only did the companions make financial sacrifices but sacrificed their lives fighting in the battles against disbelievers. During those times, sacrificing one's life was more important because Muslims experienced continuous atrocities at the hands of disbelievers.

It has been mentioned about Hazrat Abdullah bin Amr[ra], a companion from among the Ansar, that leaving for the Battle of Uhud, he said: "I will be the first one to achieve martyrdom." Although he had young daughters, he did not worry about leaving them without fulfilling their rights because he had faith in Allāh and put his trust in Him. Hazrat Amr bin Jamuh[ra] would walk with a limp due to pain in his foot. Despite being in discomfort, he took part in the battle of Uhud and prayed continuously: "O Allāh! grant me martyrdom and do not make me return to my house unsuccessful in this task." His desire was fulfilled, and he embraced martyrdom on the battlefield of Uhud.

These are just a few examples of the great sacrifices made by the companions of the Holy Prophet[sa]. May Allāh enable us all to make sacrifices in the way of Allāh to attain the nearness and love of Him.

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Syedna Bilal[ra]

Hazrat Bilal Ibn Rabah[ra] — A Great Role Model

By: Asifa Daniyal, Mississauga West

Hazrat Bilal[ra] was a man of simple and humble origins, but attained the position of one of the most respectable companions of the Holy Prophet[sa]. The story of Hazrat Bilal[ra] illustrates an excellent example of complete devotion, obedience, and loyalty to Allāh the Almighty, and the Holy Prophet[sa]. The noble character of Hazrat Bilal[ra] shines as a great role model for us all to follow. Below, I present a brief glimpse into his life.

Background

In the year of 580 CE, Hazrat Bilal[ra] was born to his Arab father Rabah and his Abyssinian mother Hamama. Hazrat Bilal[ra] had a brother named Khalid and a sister named Aqra. According to one narration, Hazrat Bilal[ra] was born in Mecca and was among the *muwallideen*. Those who were not of a purely Arab descent used to be referred to as *muwallideen*. According to another narration, he was born in Surat, situated close to Yemen and Abyssinia where many mixed-race people lived. (Friday Sermon, Sep. 11, 2020)

Hazrat Bilal[ra] was the slave of Umayyah bin Khalaf. Slaves were considered the lowest status in the society; they had to obey all orders of their masters to survive and provide for their families.

As Hazrat Bilal[ra] grew older he started to dislike the customs and traditions within Mecca. Meccans, during that time took upon themselves to exploit the weak, and it was frowned upon if someone were to show any signs of good moral values. People who had started accepting Islām were generally poor, weak and helpless; as a result the wealthy were able to get away with torturing them brutally.

Acceptance of Islām

One day while Hazrat Bilal[ra] was resting near the Ka`aba, he witnessed Abu Sufyan and Abu Lahab having a very aggressive argument. Abu Sufyan was angry at Abu Lahab and wanted him to 'take care of his nephew [the Holy Prophet Muhmmad[sa]] as his influence was bringing a danger to their faith of worshipping the idols.' Other people joined in the commotion and started slandering the Holy Prophet[sa]. Just then, Hazrat Ammar[ra], a common middle-class man, who had accepted Islām with his family, was passing through where the argument was taking place. People grabbed him and threw him on the ground, saying, "What is it that your prophet has taught you?" Hazrat Ammar[ra] replied, "There is only one God, and Him alone do we worship. He is our creator, and we are all equal."

Hazrat Bilal[ra] was surprised to hear of this new teaching that everyone was equal in the sight of God — from the chief of Mecca Abu Sufyan to himself, a poor slave, all were equal in God's eyes! Abu Sufyan was angered by Ammar's[ra] answer, and started whipping him, and saying angrily, "the 360 idols are the ones that are protecting us, not your God." Even after being beaten viciously, Ammar[ra] repeated that 'all humans, nations, and races were equal.' Ummayya was also furious and ordered Hazrat Bilal[ra] to whip and hit Hazrat Ammar[ra] in the face. Hazrat Bilal[ra] refused to obey this command of his master. He no longer was an idol worshipper. He now believed in this new faith and teachings of the Holy Prophet Muhammad[sa]. This act of defiance proved to be a great test of Hazrat Bilal's[ra] faith.

Persecution

An angered Ummayya grabbed Hazrat Bilal[ra] by the legs, tied him up and locked him in a dark cellar. The next day when Ummayya came for him, expecting him to plead for forgiveness, he found Bilal[ra] to be steadfast. Thus started a long period of persecution! Hazrat Bilal[ra] was punished severely; he was beaten, dragged on hot sand and stoned repeatedly—to name a few punishments.

When Hazrat Bilal[ra] was tortured brutally, he was told that the only way to make it stop was to accept the idols of the Meccans; however Hazrat Bilal[ra] would proclaim *Ahad*! (God is One), *Ahad*! (God is One). Ummayya would lay him on the burning ground and have heavy rocks placed on his chest. When he would see him continuing to say *Ahad* (God is One), he would order for a rope to be tied to his feet and have him dragged in the streets across pebbles and stones. Whilst describing some of the details of the torture carried out against Hazrat Bilal[ra], Hazrat Musleh Mau'ūd[ra] says:

"Hazrat Bilal[ra] was made to lay naked on the burning sand. We can see for ourselves that we cannot walk barefoot in the months of May and June, yet he was made to lay unclothed in burning sand. Then children wearing shoes with nails would jump up and down on his chest telling him, 'Say, there are more gods other than the One God, say Muhammad[sa] is a liar.' When they would beat him constantly, Hazrat Bilal[ra] would respond only this much in his own way of speaking, 'As-hadu allaa ilaaha illallah. As-hadu allaa ilaaha illallah.'

meaning, 'How can I utter this after witnessing that God is One, and no matter how much you may torture me, after learning that Muhammad[sa] is the true Messenger of Allāh, how can I call him a liar?' Thereupon the children would beat him even more. He was treated in this manner in the summer months, i.e. the months of intense heat. During the winter months, they would tie his feet with rope and drag him in the stony streets and his skin would be wounded. They would drag him telling him to say, 'Muhammad[sa] is a liar and there are other gods besides God.' His response, however, was, 'As-hadu allaa ilaaha illAllah. As-hadu allaa ilaaha illallah.' (Sair-e-Ruhani, Anwar-ul-Ulum, Vol. 24, pp. 268)

Once, while such torture was taking place, Hazrat Abu Bakr[ra] came and bought Hazrat Bilal[ra] at the price of 280 Dirhams, and thereupon, emancipated Hazrat Bilal[ra] from slavery. Ummayya was quite pleased with himself with this trade, and mocked Hazrat Abu Bakr[ra] that he had been scammed as Bilal[ra] was not worth that much money. Hazrat Abu Bakr[ra] very calmly replied, "If you had asked for a thousand dirhams, for Bilal[ra] I would have readily paid that too."

Hazrat Bilal[ra] was the first slave and first Abyssinian to have declared himself as Muslim. After emancipating Hazrat Bilalr[ra], Hazrat Abu Bakr[ra] took him under his wings — he taught him to read and write. Later, Hazrat Bilal[ra] also served the Holy Prophet[sa] throughout his life during battles, as well as in times of peace.

Migration to Medina

When the Holy Prophet[sa] granted permission to his companions to migrate to Medina, Hazrat Bilal[ra] also went with them and stayed in Hazrat Abu Bakr[ra]'s house. Later, the Holy Prophet[sa] formed a bond of brotherhood between Hazrat Bilal[ra] and an Ansari named Hazrat Abu Ruwaiha[ra].

First Muazzin

The Holy Prophet[sa] then appointed Hazrat Bilal[ra] as a "Muazzin" [the one who calls the Adhān] in Medina. Hazrat Bilal[ra] had the honour of being the first Muazzin. Whether the Holy Prophet[sa] was on a journey or at home, Hazrat Bilal[ra] was the muazzin for the Holy Prophet[sa] throughout his life.

It is narrated that whenever the Holy Prophet[sa] ordered Hazrat Bilal[ra] to give the *Adhān* (call to prayer), whilst calling it, Hazrat Bilal[ra] would say *As-hadu* (I bear witness…) instead of *Ash-hadu* as he was not able to pronounce the *'sh'* sound. Hearing this, some of the Arabs would laugh. One day, the Holy Prophet[sa] called them and said that "you laugh at him when he calls the *Adhān,* but when his voice reaches the heavens it pleases Allāh. God knows that when he was being tortured, he would remain steadfast and proclaim *Ahad*! So what is the matter if he is unable to pronounce a simple letter."

Hazrat Musleh Mau'ūd[ra] states regarding this:

"Just as certain non-Arab people are unable to correctly pronounce letters of the Arabic language, similarly, the Arabs themselves are unable to correctly pronounce certain letters

of other languages. Yet they were so consumed within themselves by the sense of Arab supremacy that they failed to understand that they themselves were unable to pronounce certain letters of other languages. **Seeing the Arabs laugh at Hazrat Bilal[ra] for pronouncing '*Ash-hadu*' as '*As-hadu*' [in the Adhān], the Holy Prophet[sa] said, 'You mock the Adhān of Bilal, whereas Allāh the Almighty, on His Throne, is pleased with him when he calls the Adhān. God Almighty is more delighted by his "*As-hadu*" than your "*Ash-hadu*".'** (Dibacha Tafsir-ul-Qur'ān, Anwar-ul-Ulum, Vol. 20, pp. 193-194)

Hazrat Bilal's[ra] voice had such a hypnotic quality that people from everywhere came running, leaving their jobs for prayers. It was able to capture the hearts from young to old and brought everyone for the congregational prayer.

Hazrat Bilal[ra] was the first Muazzin— fourteen hundred years later, the message of Islām has spread worldwide and Adhān is called many times a day throughout the world. The call of Adhān, which started with a man of Abyssinian descent, who was a persecuted slave, has become the hallmark of Muslim identity!

Lofty Spiritual Status and High Reverence

Under the training of the Holy Prophet[sa], Hazrat Bilal[ra] achieved a high spiritual status, and became a true example of righteousness. One day the Holy Prophet[sa] asked Hazrat Bilal[ra] "What great virtue do you possess, Bilal? For I have seen you ahead of me in paradise and I could hear your footsteps during my journey of Mairaj;" Hazrat Bilal[ra] replied, "O, Messenger of Allāh[sa] I have no virtue except that throughout my life I have tried not to sin, and if ever I do any wrong , at once I perform ablution and offer two Nawafil (optional) prayer, and implore God for His forgiveness and mercy and I always try to retain my ablution. Whenever the state of ablution lapses, I immediately regain it by performing ablution and I offer two prayer. Then I turn my full attention towards Allāh and believe in my heart and soul that all actions and deeds are implemented with the support of Divine help and guidance. O Prophet of Allāh[sa] I do not possess any virtue besides this." The Holy Prophet[sa], replied "O Bilal, this is the cause of your good fortune and blessings." (Sunan al-Tirmidhi,)

Hazrat Abdullah bin Umar[ra] narrates that on the occasion of 'Īd, a person would be appointed to walk ahead of the Holy Prophet[sa] with a spear in his hand and this duty would mostly be assigned to Hazrat Bilal[ra]. Muhammad bin Amr narrates that Hazrat Bilal[ra] would dig the spear into the ground – in those days, the 'Īd Gah would be an open plain. (Ibn Sa'd, Al-Tabaqat al-Kubra, Vol. 3,)

Hence, the Holy Prophet[sa] treated him with so much honour and respect that Hazrat Umar[ra] used to call him **"Syedna Bilal", meaning "Our Lord Bilal"**. Imagine the transformation! Bilal[ra], the helpless and beaten slave, who became the beloved leader of Muslims!

Hazrat Bilal[ra] achieved such lofty status in spirituality and in the love and loyalty for the Holy Prophet[sa] that it is a model for us to emulate. Likewise, the accounts of the Holy Prophet's[sa] love and affection for this devotee

of his are such that not a single example of it can be found anywhere in the world. It is this very example that can establish a spirit of love, harmony and brotherhood in our society and break the shackles of slavery.

Hazrat Bilal[ra] with his complete submission, loyalty, and obedience to the Holy Prophet[sa] rose to a position of honour, and became a beacon of light for all Muslims. Indeed, the life and character of Hazrat Bilal[ra] is a source of guidance for us all.

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The following members also sent articles on Hazrat Bilal[ra]. Their articles could not be included in this issue of An-Nisaa', but we are grateful for their efforts;

Adeeba Naeem, Hamilton North
Arfa Noaman, Milton West
Nayla Khan, Edmonton East
Nida Nasir, Brampton Caledon

Love of the Holy Prophet[sa]

By: Seema Chowdhury , Maple

Allāh and His angels send blessings on the Prophet. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace. (33:57).

The love and respect that the companions had for the Holy Prophet[sa] is exemplary.

Allāh has made the obedience and love of the Holy Prophet[sa] mandatory for believers. It says in the Holy Qur'ān, "Say, 'If you love Allāh, follow me: *then* will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful." (3:32)

Hazrat Anas[ra] narrated that the Prophet[sa] said, "None of you will have faith till he loves me more than his father, his children and all mankind." (Sahih Bukhāri)

His companions loved him more than themselves and their own families. They sacrificed their lives, their properties and possessions, time, and children for the sake of Islām.

We should always try to read and know more about the life of the Holy Prophet[sa], so that would inculcate the love, honour and respect for the Holy Prophet[sa] in our hearts, which is a requirement of our faith. Similarly, we should strive to learn about the lives of various companions of the Holy Prophet[sa], so we can emulate their examples in our lives. May Allāh enable us to do so.

Hazrat Bilal Ibn Rabah[ra] and the Anti-Racist Nature of Islām

By: Sidra Tahir, Windsor

A basic tenet of Islām is the principle of equality and equity in the view of Allāh the Almighty. This idea can be further understood by analyzing the following verse:

O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another... (49:14)

The mention of nations and the directive to "know one another' i.e. learn of one another suggests an acknowledgement of differences – different abilities, potentials, races, experiences, wealth, and so on. However, these differences do not serve to indicate superiority of one man or woman over another. In fact, the verse continues:

...Verily, the most honourable among you, in the sight of Allāh, is he who is the most righteous among you. Surely, Allāh is All-Knowing, All-Aware. (49:14)

Thus, illustrating clearly that the only distinction in status amongst men recognized by Allāh the Almighty is that of righteousness and piety. In other words, a man's worth is determined by the good deeds he does, and his commitment to his faith.

Most definitely, Allāh the Almighty ensures equality in that regardless of colour, race, or class. For example, He says in the Holy Qur'ān:

Every soul shall taste of death. (3:186)

Thus, indicating that no matter who you are, at the end, every one returns to God.

The Western world has undergone a shift in the last decade, increasingly inclined toward awareness and documentation of systemic racism and injustices committed by authorities within the governing system in the United States. In the wake of the unjust deaths of many African American men (such as George Floyd and Ahmaud Arbery), let us examine the example afforded to us of one of the most respected and beloved companions of the Holy Prophet Muhammad[sa], Syedna Hazrat Bilal ibn Rabah[ra].

Hazrat Bilal[ra], considered one of the most distinguished names in Islāmic history, was an

Abyssinian slave, of dark-brown complexion. Abyssinia is a country, which in modern day is called Ethiopia. Hazrat Bilal[ra] was amongst one of the first groups of believers in Islām. His master, Ummayah ibn Khalaf went to great lengths to torture and humiliate Hazrat Bilal[ra], in an effort to have him denounce his new belief in one God.

Even with huge, heavy stones placed on his chest, or withstanding the stinging lashes of Ummayah's whip, Bilal[ra] remained steadfast in his belief, choosing to endure the torture and oppression. Hazrat Bilal's[ra] luck changed when the Holy Prophet Muhammad[sa] sent Hazrat Abu Bakr[ra] to free him, following which he rose to prominence very quickly among the companions of the Holy Prophet[sa]. The Holy Prophet[sa] had such respect and love for Bilal[ra], that he requested Hazrat Bilal[ra] to become the first Muazzin of Islām.

Before the Holy Prophet[sa] passed away in 632 A.D., he gave his farewell address, in which he laid out in no uncertain terms,

"An Arab has no superiority over a non-Arab, and a non-Arab has no superiority over an Arab. A white person has no superiority over a black person, nor a black person has any superiority over a white person, except by piety and good action" (Sahih Al Bukhāri).

A final, most resounding piece of evidence that demonstrates the exalted status of Hazrat Bilal[ra] and simultaneously confirms the anti-racist nature of our beloved faith Islām, is the following Hadīth,

"I was shown Paradise, and I heard the noise of steps before me and, Lo, it was that of Bilal" (Sahih Muslim, 6012).

The very conception of an ex-slave to enter paradise in front of the Holy Prophet[sa] demonstrates the absolutely universal nature of Islām.

Hazrat Musleh Mau'ūd[ra] states:

"Bilal[ra] was an Abyssinian and in those times, Abyssinians were taken as slaves."

In fact, they [natives of Africa] were made slaves in the recent past as well and are even made slaves today.

"However, the Holy Prophet[sa] was not from among those people who would subdue or humiliate another nation. According to the Holy Prophet[sa], every nation was equally the creation of God. He loved the Greeks and Abyssinians just as much as he loved the Arabs and would not make any distinction." He loved Arabs just as he loved Africans and Greeks. (Khutbat-e-Mahmud, Vol. 30, pp. 263, Friday Sermon, 26 August 1949)

Thus, being a universal religion, Islām considers all humans as equal regardless of their complexion, races or nationalities.

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Character and Life of Hazrat Salman Farsi[ra]

By: Iram Chatha, Mount Pleasant, Brampton West Region

This is the story about the life and character of a very dear non-Arab companion of the Holy Prophet[sa], Hazrat Salman Farsi[ra].

Hazrat Salman Farsi's[ra] given name was Ma'aba and he was born in Isfahan. His name was changed to Salman after he accepted Islām. First sixteen years of his life were devoted to Zoroastrian religion. He followed the religion of his ancestors, who were fire worshippers. He was responsible for guarding 'the fire' and making sure it was always kept alight. His father was well known in his region and owned a big estate of land. Once his father was caught up in some important work and asked his son to go and attend matters regarding his lands. On his way, Hazrat Salman Farsi[ra] passed by a church where some elderly Christians were occupied in worship. This attracted his attention and he became curious and entered the church. He was instantly drawn to their religion. He asked them many questions and was told that the headquarter of their Christian sect was in Syria.

Upon his return, he told his father about his experience and how impressed he was with their form of worship. He told his father that the Christianity was better than the religion they practiced. The whole family became upset at this, as he had expressed interest in a new religion. As a result, his feet were chained and he was kept under guard at all times. He managed to send a message to Christians, asking them to inform him of any trade caravan going to Syria. After some time, he was informed that some traders were going back to Syria and it was decided Hazrat Salman Farsi[ra] would accompany them. He escaped from his home and reached Syria after journeying for many days.

Upon arriving in Syria, Hazrat Salman Farsi[ra] contacted a priest named, Usuquf (the leader of priests) and told him about his interest in religion. The priest allowed Hazrat Salman Farsi[ra] to stay with him, but very soon he realized that the priest only appeared to be pious but was actually a worldly and greedy person. He would encourage people to give charity which he kept for himself instead of distributing among the poor and needy. After Usuquf's death, another priest took over the

church— this priest was a very pious and knowledgeable man. He advised Hazrat Salman Farsi[ra] to meet his friend in Mosul before his death. This priest was also a very pious man. Before his demise, he advised Hazrat Salman Farsi[ra] to meet another priest who lived in Amooriya. Finally, when this righteous man in Ammoriya was about to pass away, Hazrat Salman Farsi[ra] asked him to recommend someone righteous to him, so he could seek his company. The priest replied that he was not aware of any person in the world whom he could recommend. However, he knew that the time had arrived for a prophet to appear in the land of Arabia, who would migrate to a place with lots of dates. He mentioned three signs which would help Hazrat Salman Farsi[ra] recognize this true prophet:

- **Firstly, the prophet would not accept food as Sadqa (charity);**
- **Secondly, he would accept gifts presented to him;**
- **Thirdly, he would have a mark resembling a seal between his shoulders.**

Hazrat Salman Farsi[ra] became restless and eager to travel to the land of Arabia and meet this true prophet. His wish was granted when some traders agreed to take him along with them to Arabia in exchange for his sheep and goats. When the caravan arrived at the valley of Al-Qura'a, the traders betrayed him and sold him as a slave to a Jew. The days he spent in the valley of Al-Qura'a serving his master as a slave were very tough for Hazrat Salaman[ra] but he spent them in the hope that this might be the land which the saint had told him about. Some time later, his Jewish master's cousin who belonged to the tribe of Banu Quraiza bought Hazrat Salman Farsi[ra] and brought him to Yathrib (Medina). Around the same time, the Holy Prophet[sa] had claimed to be a messenger of God and was facing immense persecution in Mecca. Some time later, following the command of Allāh and under His protection, the Holy Prophet[sa] accompanied by Hazrat Abu Bakr[ra] left Mecca and migrated to Medina.

One day, Hazrat Salman Farsi[ra] was busy at work removing dates from a palm tree. Suddenly, a relative of his master approached and related that 'they have all (people of Medina) gathered at Quba around a man who had just arrived from Mecca and called himself a prophet of God.' Upon hearing this, Salman[ra] was unable to control his emotions, and climbed down from the tree and began to enquire more details. His Jewish master became angry and slapped him. But Hazrat Salman Farsi[ra] did not give up and decided to visit the Holy Prophet[sa].

Hazrat Salman[ra] visited the Holy Prophet[sa] and presented food to him saying that he would be very pleased if the Holy Prophet[sa] accepted the food as Sadqa or charity. Hazrat Salman Farsi[ra] was overjoyed to see that the Holy Prophet[sa] did not eat the food and gave it all to companions. One sign foretold by the pious man had been fulfilled in the Holy Prophet[sa]! Next time, he visited the Holy Prophet[sa] with a plate decorated with dates and requested the Holy Prophet[sa] to accept it as gift. This time, he[sa] ate some of the dates and also gave some to his companions. This was the fulfillment of the second sign! The third sign was fulfilled when during the funeral and burial of Hazrat

Kulsoom bin Alhadm Al-Ansari[ra], Hazrat Salman Farsi[ra] saw the mark like a seal in between the shoulders of the Holy Prophet[sa], as he was standing close to the Holy Prophet[sa]. Hazrat Salman Farsi[ra] could not control his tears; he broke down and started to kiss him. He had finally found the prophet whom he had been waiting for — the Prophet[sa] had come to the land abundant with dates (Medina) and all the signs foretold by the priest were fulfilled in him. Hazrat Salman Farsi[ra] pledged his allegiance at the hands of the Holy Prophet[sa] and converted to Islām. It was a while before Hazrat Salman[ra] was able to free himself from his Jewish master, who was not willing to let him go. Due to this, he missed the battles of Badr and Uhad. However, finally, with the consultation of the Holy Prophet[sa], his master agreed to free him, if he planted 300 trees of dates for him. With the help of companions, Hazrat Salman Farsi[ra] was able to complete this task and free himself.

Hazrat Salman[ra] had finally reached his destination in the personage of his master, the Holy Prophet[sa]—for whom he had left his family and a comfortable, rich life; wandered from place to place; and was made a slave. He had given up his home and freedom and finally found the true prophet of God! From then on, Hazrat Salman[ra] increased in his love and devotion to the Holy Prophet[sa]. The Holy Prophet[sa] formed a bond of brother between Hazrat Salman Farsi[ra] and Hazrat Abu Darda Ansari[ra]; and thus Hazrat Salman[ra] no longer felt alone and without a family. Once, the Holy Prophet[sa] said,

"Salman is from our *Ahle-Bait* (a member of his family)".

Such was the benevolence shown by the Holy Prophet[sa] to his devoted disciple Hazrat Salman[ra]!

Hazrat Salman Farsi[ra] had a prominent role to play in the battle of the Ditch (Battle of Khandaq). The Holy Prophet[sa] received news that the non-believers along with other tribes had formed a large party consisting of 24,000 soldiers and were planning to attack Medina and completely destroy the Muslims. The Holy Prophet[sa] gathered all his companions for consultation. As Hazrat Salman Farsi[ra] was aware of the geographical logistics of Medina, and based on his knowledge of strategies used in the battles in Iran, he suggested to dig a wide ditch on the northern side of the city, to prevent the Meccans armies from entering Medina. The Holy Prophet[sa] accepted the suggestion and assigned the work of digging the ditch to different groups of companions. The Holy Prophet[sa] initiated the work himself by marking the ditch.

Hazrat Salman Farsi[ra] was a great companion and also part of *Ashabe Suffah* (the companions who stayed outside the mosque of the Prophet[sa], so they could remain close to him and be in his services). Hazrat Salman[ra] achieved such lofty status in spirituality that a companion of the Holy Prophet[sa] relates:

"One day, the Holy Prophet[sa] was sitting among his companions, two verses from Surah Al-Jumu`ah were revealed,

He it is Who has raised among the Unlet-

(Continued on page 27)

Hazrat Suhaib bin Sinan[ra]

A Badri Companion of the Holy Prophet[sa]

By: An-Nisaa' Team

Background

The name of Hazrat Suhaib's[ra] father was Sinan bin Malik and his mother's name was Salama bint Qaeed. Hazrat Suhaib[ra] was from Mosul.

He was taken as a prisoner by Romans as a child. According to a narration, Hazrat Suhaib's[ra] actual name was Umairah, but the Romans named him "Suhaib".

Hazrat Suhaib[ra] had a deep reddish complexion; he was neither tall, nor short and had thick hair.

Freedom from Slavery

He grew up among the Romans and had a speech impediment. A man named Kalb bought him from the Romans and took him to Mecca. Abdullah bin Jud'an then bought him and set him free. Hazrat Suhaib[ra] remained with Abdullah bin Jud'an in Mecca until Abdullah's death and it was around this time that the Holy Prophet[sa] was divinely commissioned by God Almighty.

Regarding Hazrat Suhaib[ra], Hazrat Musleh Mau'ūd[ra] states:

"One of the slaves was Suhaib[ra]. He was captured and brought from the Roman Empire. He was a slave of Abdullah bin Jud'an who later set him free. Suhaib[ra] also believed in the Holy Prophet[sa] and endured various kinds of hardships as a result of this." (Tafsir-e-Kabir, Vol. 6, p. 443)

Acceptance of Islām and Persecution

Hazrat Ammar bin Yasir[ra] states, "I met Suhaib[ra] at the door of Dar-e-Arqam. The Holy Prophet[sa] was also present there. I asked Suhaib[ra], 'What is your intention?' Suhaib[ra] asked me, 'What is your intention?' I replied, 'I want to go to Muhammad[sa] and listen to his words.' Hazrat Suhaib[ra] said, 'This is also my intention.'" Hazrat 'Ammar[ra] states, "Both of us then went to the Holy Prophet[sa] and he preached the message of Islām to us. So, we both accepted Islām. We spent the entire day there until the evening. Then, we left in secret."

Hazrat Anas[ra] narrates that the Holy Prophet[sa] stated:

"Four people have excelled others in accepting Islām. **I [i.e. the Holy Prophet[sa]] am first to accept amongst the Arabs. Suhaib[ra] is the first to accept amongst the Roman people. Salman[ra] is the first to accept from amongst the people of Persia. Bilal[ra] is the**

first to accept amongst the people of Abyssinia."

Hazrat Abdullah bin Mas'ud[ra] relates:

"The first seven individuals who professed to be Muslims were: the Holy Prophet[sa] to whom the law was revealed, Abu Bakr[ra], Ammar[ra] and his mother Sumayyah[ra], Suhaib[ra], Bilal[ra] and Miqdad[ra]. The Holy Prophet[sa] was protected through his paternal uncle, Abu Talib and Allāh the Almighty protected Abu Bakr[ra] through his tribe"…

It is further narrated:

"Hazrat Suhaib[ra] was among those believers, who were considered to be weak and was tortured in Mecca because of his belief. These believers also had to go through many hardships. According to one narration, Hazrat Ammar bin Yasir[ra] would be tortured to such an extent that he would have no recollection of what was happening. The same was the case with Hazrat Suhaib[ra], Hazrat Abu Fa'id[ra], Hazrat Aamir bin Fuhaira[ra] and other companions."

Migration to Medina

According to one narration, the last individuals to migrate to Medina were Hazrat Ali[ra] and Hazrat Suhaib bin Sinan[ra], who migrated in the middle of Rabi' al-Awwal [third month in the Islāmic calendar]. The Holy Prophet[sa] was staying in Quba and had not yet set off for Medina.

In one narration, it is mentioned that when Hazrat Suhaib[ra] set off to migrate towards Medina, a party of idolaters pursued him. He subsequently dismounted, emptied his quiver and said, "O party of the Quraish! You know that I am among your most skillful archers. By Allāh! You will not be able to reach me until I fire all of my arrows at you. I will then fight you with my sword until I am left empty handed. Therefore, you may do as you please. If it is my wealth you desire, I will tell you where it is and you may then leave my path." These people replied in the affirmative and let him go.

In this regard, Hazrat Musleh Mau'ūd[ra] writes:

"Suhaib[ra] was a prosperous merchant and in Mecca he was considered a reputable person, but despite the fact that he was wealthy and was no longer a slave, the Quraish continued to beat him even after his release to the extent that he would pass out. When the Holy Prophet[sa] left Mecca and migrated to Medina, Suhaib[ra] also wanted to migrate, but the Meccans stopped him from doing so. They said that he was not permitted to take the wealth he had earned in Mecca with him. Suhaib[ra] offered to surrender all his property and earnings and asked whether they would then let him go. The Meccans accepted the arrangement. Suhaib[ra] handed everything over to them and reached Medina empty-handed and met the Holy Prophet[sa]. The Holy Prophet[sa] said to him, 'Out of all the transactions you have ever made, this was the best.' In other words, he previously used to earn money by trading goods, but this time he traded money in return for his faith." (*Dibacha Tafsir-ul-Qur'ān*, Anwarul Ulum, Vol. 20, pp. 194-195)

Bond of Brotherhood and Participation in Battles

After Hazrat Suhaib[ra] migrated from Mecca to Medina, the Holy Prophet[sa] established a bond of brotherhood between him and Hazrat Haris bin Simmah[ra]. Hazrat Suhaib[ra] participated

in the battles of Badr, Uhud, Khandaq and all other battles alongside the Holy Prophet[sa].

Hazrat Suhaib[ra] relates:

"Whatever battle the Holy Prophet[sa] was present in, I too participated. Whatever pledge of allegiance the Holy Prophet[sa] took, I too was there. Whatever expedition the Holy Prophet[sa] sent forth, I too was part of it. Whatever battle the Holy Prophet[sa] departed for, I was alongside him. I was to his right or to his left. Whenever the people perceived a threat from in front, I would go ahead and when they sensed danger from behind, I would go behind them. I never allowed the enemies to get through me and to reach the Holy Prophet[sa], up until he departed from this world" i.e. until the Holy Prophet[sa] passed away.

Demise

Hazrat Suhaib[ra] passed away in the month of Shawwal 38 AH, but according to some, he passed away in 39 AH. At the time of his demise, Hazrat Suhaib[ra] was 73 years of age, whilst according to other narrations, he was 70 years old and was buried in Medina.

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- June 5, 2020
- Companions of the Holy Prophet[sa]; https://www.alislam.org/articles/suhaib-bin-sinan

(Continued from page 24 - Hazrat Salman Farsi[ra])

tered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance; (62:3)

And *among* others from among them who have not yet joined them. He is the Mighty, the Wise. (62:4)

A companion inquired from the Holy Prophet[sa] about these verses and whom they referred to? The Prophet of Islām[sa] put his hand on the shoulder of Salman[ra] and replied, **'If faith were to go up to the Pleiades, a man from among these would surely bring it back.'** (Bukhāri).

This prophecy of the Holy Prophet[sa] was fulfilled in the personage of Hazrat Mirza Ghulam Ahmad[as], the Promised Messiah and the Imām Mahdi, as he was of Persian descent.

Hazrat Salman Farsi[ra] passed away in 35 Al-Hijra in Mada'in. Hazrat Saad Bin Abi Waqas[ra] led his funeral prayers and was buried in Mada'in where his tomb exists to this day. The area is known as "Salman Paak".

Acquainting ourselves with the life, virtues and manners of Hazrat Salman Farsi[ra] as a loyal companion of the Holy Prophet[sa] is a life guide for those fascinated with the true divine path. He was a truth-seeker who left his affluent life and family behind in search of the true religion, and found his purpose and destination in his beloved master, the Holy Prophet[sa]. May Allāh enable us to have the same zeal and passion to learn our faith. Amīn.

Reference:

Ummul-Mu'minīn

Hazrat Mariyah Qibtiyyah[ra]

With contributions from: Dur-e-Aden Sohail, Brampton East; Nadia Khalid, Edmonton East; Catarina Padinha, Milton West

Background

The name of the father of *Ummul-Mu'minin* (mother of believers), Hazrat Mariyah Qibtiyyah[ra] was Sham'un, and her mother's name was Rumi. Hazrat Mariyah[ra] was born in a town called Hafan. She was very beautiful, tall and had a fair complexion, and was a very learned and knowledgeable person.

The Holy Prophet[sa] sent letters to kings and nobles of different countries to spread the message of Islām. The distribution of these letters to the leaders of different countries immediately after the Treaty of Hudaibiyyah *[The Holy Prophet[sa] and the Quraish made a treaty of peace at a place called Hudaibiyyah, which is known as the Treaty of Hudaibiyyah],* proves that the main mission of the Holy Prophet[sa] was to share the teachings of Islām with the world. One of these letters was sent to the Roman Governor of Egypt, who was named Maqauqas. When Maqauqas received this letter inviting him to Islām, as a gesture of goodwill, he sent many gifts and two girls of a noble family to the Holy Prophet[sa]. Hazrat Mariyah[ra] was one of the two girls, and the other one was her sister. The Egyptians had an old tradition that whenever they received a respected guest with whom they wanted to strengthen their relationship, they would propose marriage to them with the girls of their family who belonged to the nobility.

When Governor Maqauqas sent Hazrat Mariyah Qibtiyyah[ra] and her sister Hazrat Sirin[ra] to the Holy Prophet[sa], he also sent one thousand gold coins, twenty rolls of white fabric, and a mule named Duldul for the Holy Prophet[sa]. The mule named Duldul was white. The Holy Prophet[sa] used to ride it often, and rode it during the battle of Hunain as well.

Acceptance of Islām

While Hazrat Mariyah Qibtiyyah[ra] and her sister Hazrat Sirin[ra] were on their way to Madina, the missionary of Islām, Hazrat Hatib bin Abi Balta'ah[ra] travelled with them. During the

long journey, he taught the sisters about Islām and explained the teachings of Islām to them. Both sisters were very impressed by the message. Since they were pious to begin with, they developed a love for Islām in their hearts after hearing about it. Thus, both sisters accepted Islām during the journey at the hand of Hazrat Hatib[ra].

Marriage with Prophet[sa]

When they arrived in Madina, the Holy Prophet[sa] married Hazrat Mariyah[ra] and married her sister to a companion.

Treatment of Holy Prophet[sa]

The Holy Prophet[sa] treated Hazrat Mariyah[ra], the same way he treated all of his wives, and instructed her to observe pardah (veil). He treated her with love and kindness, and respected her greatly. He used to say,

"Treat the Copts with utmost respect because we are bound to them in two ways, through blood and through a pledge. We are bound to them by blood because the mother of Hazrat Isma'il[as] (Hazrat Hajirah[as]) and the mother of my son Ibrahim[ra] (Mariyah[ra]) are both Coptic. The bond through pledge means that we have made a treaty with them [marriage]."

It is an honour and distinction for Hazrat Mariyah[ra] that she became the cause of the bond that formed between Egypt/Africa and the Arabian Peninsula that will last till the Day of Judgement.

Birth of Hazrat Ibrahim[ra], a Blessed Child

In 8th Hijri, Hazrat Mariyah Qibtiyyah[ra] was blessed by Allāh, and gave birth to a beautiful son of the Holy Prophet[sa]. Other than Hazrat Khadija[ra], she was the only wife of the Holy Prophet[sa] who bore him a child.

One tradition says that Hazrat Jibrail[as] appeared to the Holy Prophet[sa] at the occasion of the birth of his son and said: **"O father of Ibrahim, may peace be on you!"** That is how this beautiful son of the Holy Prophet[sa] came to be named Ibrahim[ra]. The Holy Prophet[sa] loved his son dearly.

Hazrat Ibrahim[ra] only lived for about eighteen months, and then passed away. When the Prophet[sa] was told of his failing health, he arrived to bid farewell to his son and as Hazrat Ibrahim[ra] drew his last breath, the Holy Prophet[sa] said:

"The eyes send their tears and the heart is saddened, but we do not say anything except that which pleases our Lord. Indeed, O Ibrahim, we are saddened by your departure." (Sahih al-Bukhāri, Hadīth 1303)

At the time of the demise of the beloved Ibrahim[ra], the Holy Prophet[sa] and Hazrat Mariyah Qibtiyyah[ra] displayed a great example of fortitude. According to a tradition, the Holy Prophet[sa] said this about his son Hazrat Ibrahim[ra]: **"If Ibrahim[ra] had lived, then he definitely would have become a pious Prophet."**

It so happened by chance that on the day he passed away, a solar eclipse occurred. People started relating the incident with the death of the Holy Prophet's[sa] son. The Prophet[sa] of Islām was displeased at hearing this and immediately dismissed this superstition in the following words:

"The solar and lunar eclipses do not happen

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Hazrat Umme Aimanra

By: Durdana Ahmed, Montreal West

Hazrat Umme Aimanra's name was Barakah, and she was originally from Abyssinia. Hazrat Umme Aimanra was married to Hazrat 'Ubaid bin Zaidra and Aiman was born as a result of this wedlock. She was known by the title of Umme Aiman due to her son, Aiman.

When the Holy Prophetsa was young, Umme Aiman was with his family as a servant. When Hazrat Amina, the mother of the Holy Prophetsa, passed away Ḥazrat Umme Aimanra brought the young Muhammadsa (only six years old) to Mecca.

After the martyrdom of Hazrat Ubaidra, the Holy Prophetsa said that whoever wants to marry a woman from the dwellers of paradise should marry Umme Aimanra. Upon this, Hazrat Zaid bin Harisara married her. From this marriage, Hazrat Usama bin Zaidra was born, who was known as *Al-Hibb Ibn al-Hibb* that is, 'the dear son of the beloved'.

According to another narration, the Holy Prophetsa would state, "After my actual mother, Umme Aiman holds the status of being my mother." The Holy Prophetsa would also visit her house to meet her.

Ḥazrat Umme Aimanra could not utter the words "Salām Ullah-i-Alaikum", and so the Holy Prophetsa permitted her to say "Assalam o Alaikum" instead, and this is the common usage today. It is reported that at the time of the migration to Medina, Hazrat Umme Aimanra was extremely thirsty, suddenly she heard a voice calling from above, and when she looked up she saw a pail of water and her thirst was quenched at once.

Hazrat A'ishara narrates that one day, whilst the Holy Prophetsa was drinking water, Hazrat Umme Aimanra was also present and said, "O Messenger of Allāh, give me water so I may drink also." Hazrat Ai'shara states that she questioned her saying, "Is this the manner in which you ask the Messenger of Allahsa for something?" To this she replied, "Have I not served the Holy Prophetsa for a long time?" The Holy Prophetsa then said, "You speak the truth" and gave her water to drink.

May Allāh have His mercy on this companion of the Holy Prophetsa.

Reference:

Friday Sermon, Men of Excellence, June 19, 2019; Men and Women of Excellence (alislam.org)

The Bravery and Steadfastness of
Hazrat Sumayyah[ra]

By: Myra Malik, Maple

A pioneer Muslim and female companion of the Holy Prophet[sa] was Hazrat Sumayyah bi-nat Khabbat[ra], who proved to be admirably steadfast in her faith. Hazrat Sumayyah[ra] was born in 550 CE and was martyred in 615 CE; she was the slave of Huzaifa bin Al-Mugheera. She married Hazrat Yasir[ra], who was originally from Yemen.

Hazrat Sumayyah[ra] is honorably known to be the seventh person to become Muslim. Hazrat Sumayyah[ra] was also the first woman to be martyred, refusing to waver in her faith in Islām and the Holy Prophet[sa].

Hazrat Sumayyah[ra], her husband, and her two sons, Hazrat Ammar[ra] and Hazrat Abdullah[ra], all immediately accepted the Holy Prophet[sa] when he claimed to be a prophet (her third son Harees was killed before the Holy Prophet's[sa] prophethood). Hazrat Sumayyah[ra] and her family were persecuted and brutally tortured by Abu Jahal. Abu Jahl was a very rich man and had a lot of power and influence in Mecca at the time. In contrast, Hazrat Sumayyah[ra] and Hazrat Yasir[ra] did not have any powerful social status, family background or financial connections. However, Hazrat Sumayyah[ra] accepted Islām and proved the strength of her devotion to Allāh and the Holy Prophet[sa] through her determination to have faith in Islām no matter how others treated her. She displayed immense patience and bravery in her refusal to give up on her belief in Islām. Despite the violence they were subjected to by the non-believers, Hazrat Sumayyah[ra] and her family courageously expressed their belief in Islām and the Holy Prophet[sa]. Abu Jahl and the disbelievers were cowardly as not only were Hazrat Sumayyah[ra] and Hazrat Yasir[ra] elderly and frail; they had no one to defend them while they were being tortured.

The Holy Prophet[sa] also showed his love for Hazrat Sumayyah[ra] and her family. Whenever, he would pass by Abu Jahl's house and see Hazrat Sumayyah[ra] and her family being tortured, the Holy Prophet[sa] would then take a moment to pray for her, her kids, and her husband and say: "Be patient. O, Lord! Forgive the children of Yasir. And indeed, You have forgiven them" Each family member bravely endured the inhumane torture of Abu Jahl and the non-believers, and eventually Hazrat Sumayyah's[ra] husband Yasir[ra] was martyred.

In the sixth year of the Holy Prophet[sa]'s prophethood, Hazrat Sumayyah[ra] was murdered by Abu Jahal and she became the first woman in Islām to be martyred. It is said

Abu Jahl murdered Hazrat Sumayyah[ra] with a spear. He then went on to murder her son Abdullah[ra], making every member of her family a martyr except, Hazrat Ammar[ra].

During the Battle of Badr, Abu Jahl was killed. When this occurred, the Holy Prophet[sa] thought of Hazrat Sumayyah[ra] and her courage and declared to her son Hazrat Ammar[ra], "Indeed, Allāh has killed the murderer of your mother."

Unlike many of the martyrs, Hazrat Sumayyah[ra] had no army or weapons to protect herself with. Hazrat Sumayyah's[ra] bravery and courage were also built off of the strong bond and trust she had in the Holy Prophet[sa]. Thus, despite being defenseless against one of the most powerful men in Mecca at the time, Hazrat Sumayyah[ra] was brave, determined, and courageous enough to never give up her faith in Allāh and in the Holy Prophet[sa].

As Ahmadi Muslims, it is a privilege to learn about the companions of the Holy Prophet[sa] and the courageous sacrifices they made. May Allāh enable us to strengthen our own faith and develop these qualities like steadfastness of faith in us, which the companions of the Holy Prophet[sa] displayed.

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(Continued from page 29)

because of the death of a person or because someone is born. When you see them, pray and prostrate before Allāh the Almighty." (Sahih al-Bukhāri, Hadīth 1043)

In this way Hazrat Mariyah[ra] received an additional honor, as the demise of her beloved son became the cause for removing this false superstition.

Death of the Holy Prophet[sa]

The Holy Prophet[sa] passed away shortly after the death of Hazrat Ibrahim[ra]. *To Allāh we belong and to Him shall we return.* After the passing of the Holy Prophet[sa], Hazrat Mariyah[ra] kept away from people and lead a life of complete seclusion. She spent most of her time in worship and remembrance of Allāh the Almighty.

Hazrat Abu Bakr[ra] and Hazrat Umar[ra] gave her a lot of respect during their Khilāfat. They had fixed an allowance for her, which she continued to receive until her death.

Death of Hazrat Mariyah Qibtiyyah[ra]

Hazrat Mariyah Qibtiyyah[ra] lived for five years after the passing away of the Holy Prophet[sa], and passed away in Muharram 16th Hijri, during the Khilāfat of Hazrat Umar Faruq[ra]. Hazrat Umar[ra] led her funeral prayer and she was buried in "Jannatul -Baqi". May Allāh send his choicest blessings on this pious wife of the Holy Prophet[sa]. Amīn.

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The Holy Qur'ān's Healing Verses

By: Sidra Tahir, Windsor

Allāh the Almighty says in the Noble Qur'ān,

And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, (2:156)

Abu Hurairara reported that the Holy Prophet Muhammadsa said,

"Nothing afflicts a Muslim of hardship, nor illness, nor anxiety, nor sorrow, nor harm, nor distress, nor even the pricking of a thorn, but that Allāh will expiate his sins by it" (Sahih Al-Bukhāri 5641, Sahih Muslim 2573).

In times of hardship, a disbeliever may turn to worldly resources, but a believer remains steadfast in his conviction that only Allāh the Almighty can relieve his suffering. A believer uses the prescribed tools of prayer and the Holy Qur'ān as a means to achieve the desired outcome.

A most profound element of human suffering is illness. The very condition of true faith is belief in Allāh's complete and utter command over what is, and what is not – the confidence that a human's state, whether it be health, or illness, is up to the will of Allāh.

'And when I am ill, it is He Who restores me to health; (26:81)

The Holy Prophet Muhammadsa is reported to have said,

"There is no disease that God Almighty has created, except that He also has created its treatment," (Bukhāri).

The Noble Qur'ān is a key to healing not only in that it provides instant peace of mind and a means to attain closeness to one's Creator, but also in that it provides instruction for the treatment of one's worldly problems and illnesses,

O mankind! there has indeed come to you an exhortation from your Lord and a cure for whatever *disease* there is in the hearts, and a guidance and a mercy to the believers. (10:58)

Long before the onset of modern medicine, the Holy Qur'ān identified honey as the remedy for many illnesses,

"...There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect. (69:70)

When Muslims had to fight the disbelievers, Allāh disclosed to them the following instructions,

Fight them, that Allāh may punish them at your hands, and humiliate them, and help you *to victory* over them, and relieve the minds of a people who believe; (9:15)

It is evident that most assuredly, the believers will be granted success with the Help of Allāh. Whether one's battle be a physical one or a mental one, eventually the heart will be granted healing peace and tranquility.

New Year's Resolutions

By: Annam Salam, Milton West

As the new year has just passed by a few months ago, all Lajna and Nāsirāt members should focus on implementing beneficial habits into their lives. This article will focus on 10 resolutions that should be fulfilled through the upcoming year and going forward. It is important to create these habits so that they will continuously be a part of our lives, not just for the upcoming year.

First Resolution: Strengthen Your Bond With Nizāme Jamā'at (System of Jamā'at)

Strengthening our bond with Nizāme Jamā'at is very important, not only for us, but for our future generations as well. There are many ways to do this, such as regularly attending local and national Jamā'at programs and events, joining 'Āmila to become an office-bearer, offering congregational prayers in the mosque, and paying for Jamā'at-related subscriptions. Other ways to do this are to do Tablīgh; dress and socially behave according to Huzoor's[aa] instructions; follow related guidelines on ceremonies, such as weddings, and follow guidelines on personal or family disputes.

Second Resolution: Increase Your Financial Sacrifice

About financial sacrifice, the Promised Messiah[sa] said,

"What a blessed time this is! No one is asked to lay down his life. This is not the time for offering the ultimate sacrifice; rather it is the time to spend out of one's possessions, according to one's means." (Al-Hakam Qadian, July 10, 1903) All members should ensure that they are paying their mandatory chanda on time, as well as try to increase their pledges for optional chanda, to attain the most blessings. Now payments can easily be made online by going to www.amjinc.ca.

Third Resolution: Self-Reformation

We should focus on developing the qualities and characteristics that Ahmadi women and girls should have, such as honesty, compassion, patience, and accountability. Huzoor's[aa] Friday sermons are a good source of knowledge on this topic.

Fourth Resolution: Be Steadfast in Prayer

As one of the five pillars of Islām, the five daily prayers should not be missed and should be performed at each of their designated times during the day. Members should place importance on also performing these prayers in congregation, if possible.

Fifth Resolution: Perform Nafl Prayers

In addition to performing the five mandatory prayers during the day, an effort should be made to perform nafl prayers. Nafl prayers include prayers such as Tahajjad and Salāt Tasbeeh. There are many blessings that can be attained from performing these optional prayers.

Sixth Resolution: Recite the Holy Qur'ān Daily

We should make it a goal to recite the Holy Qur'ān daily, preferably in the morning, after Fajr namaz. However, it can be read whenever we get a chance, we should strive to not end our day without having read at least a few pages. In addition to this, reading the Holy Qur'ān with translation is very important, so one can actually understand what is being read.

Seventh Resolution: Write Letters to Huzoor[aa]

In order to develop a personal relationship with Hazrat Khalīfatul-Masīh V[aa], it is essential to write letters to Huzoor[aa] frequently. In the letters, you can ask for prayers, guidance on any matter, or tell our beloved Huzoor[aa] about yourself.

Eighth Resolution: Listen to the Friday Sermons

All of us should watch the weekly Friday Sermons delivered by Huzoor[aa] — if not live-stream, then the recap on MTA can be watched. Huzoor[aa] mentions a lot of beneficial information that is important for us to hear. Nāsirāt can watch "Friday Sermons for Kids" program on MTA, which recaps and simplifies the Friday Sermons.

Ninth Resolution: Watch MTA

In addition to watching the Friday Sermons, importance is to be placed on regularly watching MTA content, whether on TV or from the MTA YouTube channel. Lajna and Nāsirāt should take advantage of the educational information that is available, as well as watch and listen to content such as This Week with Huzoor, Huzoor's classes with Waqf Nau, Holy Qur'ān recitations and Dars, Faith Matters, Raahe Huda, Intekhabe Sukhan, and many other programs.

Tenth Resolution: Read the Books of the Promised Messiah[as]

The last resolution is to make an effort to read the books of the Promised Messiah[as]. They are very informative and would provide great knowledge to members on a variety of different topics. Since we have believed in the massage of the Promised Messiah[as], we must learn about his teachings and immense treasure of knowledge which his contained in his writings.

May Allāh enable us all to incorporate these resolutions into our lives and to continue these for a lifetime. Amīn.

What Can We Learn from the Ongoing Coronavirus Pandemic?

By: Dilara Alam

As we continue facing the many challenges of the ongoing pandemic, I think it's time as Ahmadi Muslims we ask ourselves; What can we learn from it? How can we turn this demon into an angel? What good can come out of it? At the current rate it's spreading, around the world and in Canada, it seems there's no end in sight for it. Right when we think there is light at the end of the tunnel, a new variant appears, with stronger, tougher and more vigorous force than the initial one. It's sad but true this novel coronavirus has impacted each and every household, rich or poor. All professions have been affected in one way or another. The death toll in Canada and around the world till date is horrifying. As much as we would like to get our lives back to normal and smell the fresh air, when and how it will end is entirely up to Allāh for He knows what we know not.[1] "And Allāh is All-Hearing, All-Knowing."[2] Hence, our objective should be to make the best of every situation instead of expressing dissatisfaction, complaining or whining because none of that will do us any good nor solve our problem at hand.

On January 3, 2021, during the Friday Sermon our beloved Imām, Hazrat Khalīfatul-Masīh V[aa], said: *"Today is the first day of the new year and it is also the first Friday Prayer and so we should specially pray that this year proves blessed for the Ahmadiyya Muslim Community, for the world and for humanity. May we fulfil our obligations and turn ever more towards God Almighty and raise our standards of worship. May the people of the world, whilst realizing the purpose of their creation, fulfil their obligations towards Allāh the Almighty. Instead of usurping the rights of others, may they, according to the commandments of Allāh the Almighty, fulfil the rights of one another. When materialistic people fail to do so, God Almighty draws their attention towards their responsibilities in His own way. May we, and people of the world understand this important point and make good our life in this world and the next."*[3]

So let us start with a reality check. First and foremost accepting the fact that the coronavirus is very real and it's out there. Our beloved Huzoor[aa] commanded us to abide by public health orders. Hence, we must not question but follow: get vaccinated whenever possible and continue taking all precautionary measures. The most common Public Health measure is wearing masks and washing hands or using sanitizers in all public places and of course keeping a safe distance.[4]

At the same time, continue seeking protections from Allāh. If, nonetheless, adversity still falls on us, we should not give up hope.

The worse the problem, the stronger our faith should be. Our connection with Allāh, His Prophets and His Khulafa' must not be deterred by external forces. We ought to strive against all negatives and make extra effort to tighten our anchor with God. How can we do that? I believe having a positive outlook on life is a good start. Despite the pandemic dilemmas, we must be grateful to Allāh that we're currently living in an era where technology is rapidly advancing, out-bursting with new discoveries every second. Philip Ross and Kasia Maynard, author and researcher, describe the current 21st century technological transformation society as *the Fourth Industrial Revolution*. In their view, this revolution has changed our society as a whole by digitalisation.[5] We may not realize how "informed" we are about world issues without even having to sit and watch the news on TV! Human beings from all corners of the world, young and old, are all connected by the internet. In the palm of our hands at any given time, we can read about the most up-to-date Covid news. Without a doubt this is a blessing that most of us take for granted! Surely, we are at the midst or end or perhaps just at the tip of an iceberg of an unforeseeable catastrophe. At the same token though, with the help of advanced research and technology scientists are easily able to identify this nasty beast in any part of the world while keeping the rest of the civilians well informed and alerted. Every now and then scientists are preparing us with newer and better precautionary measures. They are arming the human civilization with safety guards just like how umbrellas protect us from rain. Thus, we must appreciate such support and show our gratitude to Allāh. The Holy Prophet[sa] said: Allāh likes the effect of His grace and blessings being evident on His people and that faith constitutes of two parts, one being patience and the other thankfulness.[6]

Bonding with family members, and increasing communication to better understand each other are some of the ways we can grow personally, during these disturbing unsettling times. We can increase recitation of the Holy Qur'ān, watch MTA with our family members especially with our children. They are the foundation of our community. Instilling faith and piety in their hearts should be our primary focus. Therefore, we have to shun any iota of uncertainty, fear of loneliness, feeling of anxiety, restlessness and frustration at all cost. It is in my opinion healthier for us to view the pandemic as an opportunity of success. Trouble makes a true believer stronger, not weaker. This is our test. We will succeed as long as we endure with patience and turn to our Lord with full attention and seek His help. Only then we can call ourselves the lucky ones. When we grow old, we can tell our grandchildren that we were among those fortunate people who faced and overcame one of world history's deadliest pandemic!

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1. An-Nur (Chapter 24, verse 20)
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3. Press Release: https://www.alislam.org/press-release/head-of-ahmadiyya-muslim-community-speaks-of-long-term-destabalising-consequences-of-covid-19-pandemic/
4. https://www.canada.ca/en/public-health/services/diseases/2019-novel-coronavirus-infection/prevention-risks.html
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6. True gratitude, Friday Sermon delivered by Hazrat Mirza Masroor Ahmad(at) July 13, 2012

Condolence Resolution

on the Demise of Respected Mrs. Khadija Begum Qureshi

A few days ago, a senior member of Lajna Imāillāh Canada, Mrs. Khadija Begum Qureshi, wife of late Mr. Abdul Mannan Qureshi, passed away (*To Allāh we belong and to Him will we return*). Respected Mrs. Khadija Begum Qureshi was the daughter of late Dr. Habibullah Khan Sahib. She was a pioneer member of Lajna Imāillāh Canada. She was a very humble, courteous, and hospitable woman and a good advisor. She would pray fervently and had a pious nature. She was a Mūṣīya and had a great love for Khilāfat. She served in various departments of Lajna, especially as president of Lajna Montreal for a long time. She used to serve Jamā'at very enthusiastically and lovingly. The same passion is also present in her children and with the Grace of Allāh, they are serving the Jamā'at in various capacities. May Allāh accept her virtues and grant her a lofty status in Jannat ul Firdous. Amīn.

At this time of grief, we the members of National Majlis 'Āmila and Lajna Imāillāh extend our heartfelt condolences to the whole family of respected Mrs. Khadija Begum Qureshi. May Allāh grant them solace and fortitude and enable them to continue her righteous deeds. Amīn.

We are members of National Majlis 'Āmila and Lajna Imāillāh Canada.

Translated by: Naima Iqbal, Brampton Flowerown

Names of Boys and Girls Under 7 Years, Saff Awwal Waqf Jadīd — 2022

Name of Majlis	Child's Name
Abode of Peace	Benyamin Ahmad Khurram Fakhara Ahmad Jamshaid Saad Ahmad Labeena Shahid Safwan Ahmad Shahid
Abbotsford	Eshaal Ahmad Shayaan Ahmad
Brampton Caledon	Adnan Ayub Zarisha Owais Zohair Ahmed Zoya Ayub
Brampton Castlemore	Fizza Malahat Husain Matiullah Bashir Gondal Qasid Ahmad Gondal
Brampton Centre	Haris Arif
Brampton Heartlake	Haziq Zuhair Ahmed Rafia Rehman
Brampton Peel Village	Aiya Sophia Virk Sophia Marium Khokhar Zariyan Sahib
Brampton East	Ismail Balouch

Name of Majlis	Child's Name
Calgary Baitun Nur	Aadam Nasir Chaudhary Maryam Shweri
Calgary Martin-dale Skyview	Mosharrof Asad Ahmad Wali Anwar
Calgary McKnight	Mustafa Jibran Ahmad Najeeb Haseeb Ahm
Calgary NW	Aahil Arman Ahmad Aazil Ahmad Alveena Mariam Amtul Karim Ashaz Naveed Ifra Ahmad Ifza Ahmad Mahid Ahmad Mehvish Ahmad Zyva Naveed
Calgary Saddlerridge	Aleeza Iftkhar Basim Arshad Khan Fazal Elahi
Calgary South	Emma Mishal Ashraf Saima Nasir
Calgary Taradale	Hafsa Ahmad
Edmonton West	Aatir Ahmed Noor Jasmine Malik

Name of Majlis	Child's Name
Fort McMurry	Shayyan Umer Ahmed
Hamilton	Wania Afaf
Hadiqa Ahmad	Ahsan Ibrahim Zakaria Ashaaz Farooq Ayesha Mahmood Darmana Waqas Hizqeel Ahmad Maria Zakaria Muneed Ahmed Muzaffar Ahmad Sharma Tamsila Liaqat Zaki Ahmad
Hamilton Mountain	Aizah Rehman Safwan Ahmad
Lakeshore	Dabir Ul Haque
Lloydminster	Aaqib Ahmad Abeera Faiz Ahmad
London	Atif Ibrahim Sheikh Furqan Ahmad Memon Hashir Rehman
Mississauga East	Adam Ahmad Choudhry Ayla Ahmad Choudhry Ismael Gutiqi Noah Ahmad choudhry Rumesa Gutiqi
Mississauga North	Bilal Ahmed

Name of Majlis	Child's Name
Malton	Faiza Rajpoot Muhibullah Chaudhry
Maple	Alizeh Rehan Faaris Ahmed Faria Yousaf Faris Daud Fawad Ahmad Haaris Ahmed Hania Ahmad Huzaifa Mahmood Ahmed Inaya Salman Kazeem Ahmed Randhawa Uzair Ahmed
Mississauga South	Adam Khalīfa Khizar Nizami Miraal Malik Sammar Ahmad Sophia Khalīfa Ziva De Groef
Mississauga West	Rasfana Ahmad Mirza Zara Ahmad Mirza Zoya Ahmad Mirza
St. Catherine	Madiha Ahmad Aisha Ahmad

Name of Majlis	Child's Name
Oakville	Abeera Mahmood Chaudhry Salman Mahmood Chaudhry Zain Ahmed Azhar
Orangeville	Arham Ahmad Hakeem Bareera Miran Ahmad Hakeem
Ottawa East	Haris Ahmed Naveed Raima Waheed Shaeer Ahmad
Ottawa West	Bareerah Ahmad Hamza Tariq Mahmood Shaikh Sohaib Ahmer Mahmood
Peace Village Centre East	Eden Ibrahim Yousaf Haris Mahmood Ahmed Mamoon Ahmad Minsa Noor Murtaza Faris
Peace Village East	Abdaal Ahmad Malhi Faris Ahmad Chatha Ghulam Ahmad Khola Ahmad Meekail Danish Chatha Nadeem Ahmed Safeer Ahmad Talal Ahmad

Name of Majlis	Child's Name
Rexdale North	Amirah Razzak
Saskatoon North	Aadeen Umar Abdal Ahmad Chaudhry Adeela Sabahat Chaudhry Danial Shafique Danish Shafique Inaya Zafar Sabeer Ahmad Zafar Shahzain Masroor Ahmed Talal Mustafa Chaudhry Zohaan Umar
Saskatoon South	Haida Haroon Ghumman Inaya Zafar Sabeer Ahmad Zafar
Vancouver Bait-ur Rahman	Alyza Ayesha Shah Anaya Shah Arhum Ahmed Arya Sehar Ahmed Faatmah Ahmed Syed Ahad Hussain Shah Syed Ibrahim Huzsain Shah Syed Zohan Hussain Shah
Vancouver Clo-verdale	Faarah Zeeshan Labina Saeed

Name of Majlis	Child's Name
Vancouver North Delta	Aiza Ahmad Armeena Bajwa Zain Ahmad Zoya Ahmed
Vancouver Panaroma Heights	Ammar Majeed Faiza Farhan Aiza Farhan Hassan Ahmad Lyla Shaheen Amtul Noor Subhan aslam Aliya Noor Salar Ahmad Roshan Ahmad
Vancouver Surrey Centre	Aryan Bal Azeem Nasir Ghuman
Vaughan North	Farah Fateh Abdullah Shahzad Abrish Fatima Munib Awan Subhan Munib Awan Sultan Ahmed Butter
Windsor	Fateh Ahmad Mahrosh Asif Rayyan Abbas Sabika Ali Safura Ali Samara Ahmad
Winnipeg	Chante Abdul Jalilu Iddris Maaleyiri Abdul Jalilu Izaan Bajwa Safir Ahmed Zain a Mehmood
Woodbridge North	Afshan Masood Mohar
Woodstock	Alizah Qamar Ebaad ul Rehman Dar Haniya Dar Naveed Ahmed Dar
Weston North East	Azhaan Ahmad Hadi Kamran Owais Ahmed Safwaan Ahmad

During the time of the Promised Messiah[as] the majority of his followers were poor, yet they excelled so much in their sacrifices that on one occasion, the Promised Messiah[as] praised them stating:

"I can see that there are many people who have difficulty even clothing themselves fully i.e. they hardly have a cloak or lower garment to cover themselves and they possess no property, yet as a result one is left astonished and amazed by their boundless sincerity, devotion, love and loyalty, which continues to manifest itself time and time again, or which is evident on their faces. They are so firm in their conviction, so sincere and loyal in their truthfulness and steadfastness that if the people chasing after wealth and worldly pleasures would come to know of this delight, they would be prepared to give up everything in exchange for it." (*Malfūzāt*, Vol. 10, pp. 306-307; taken from Friday Sermon, January 7, 2022)

Round up of Local Events

Spirit of Giving

By: Kashifa Malik, Edmonton West

By the Grace of Allāh, Lajna Imāillāh and Nāsirātul Ahmadiyya from Edmonton West Jamā'at got the opportunity to contribute towards our community during this holiday season. Throughout the year we have been donating hygiene and household items to the Nisa shelter homes. During the holiday season, cakes and gift baskets have been donated to needy women and children in the shelter. Because of our efforts, we received an appreciation letter and certificate from Nisa shelter homes. Along with that, we have donated almost 1500 pounds of food to the Edmonton Food Bank. During the holidays, we also donated coats, jackets, scarves, gloves, and other winter items to the Hope Mission. By the Grace of Allāh, through these efforts of Khidmat Khalq, we were able to introduce our Jamā'at's teachings to many people. May Allāh the Almighty Bless these efforts so that we can continue helping the needy. (Amīn).

- Jalsa Seeratun Nabi[sa] for Lajna and Nāsirāt Cloverdale Langley was held on October 16, 2021. The conference took place via the Zoom application, as the Covid restrictions were yet to be eased.
- Lajna Imāillāh Windsor held Jalsa Seerat-un-Nabi[sa] on Saturday October 16, 2021 over Zoom. The purpose of arranging the Jalsa was to learn about the immaculate life of the Holy Prophet[sa] and to collectively send Darud on him. Eight presentations were made.

Eating Disorder

By: Needa Chawdhry Calgary NW

A set of common mental illnesses that are sometimes overlooked in our community are eating disorders. Eating disorder are conditions that cause a person to have unhealthy thoughts, feelings and behaviors related to food and body image.

Some people with eating disorders severely restrict their food intake (anorexia), while others eat excessively (binge eating disorder or compulsive overeating). Some also vomit, take laxatives, or exercise excessively to try to prevent weight gain after binge eating (bulimia). The cause of eating disorders is not clear, but experts believe that it is related to a number of physical, psychological, cultural, and social factors. People who have eating disorders may develop health problems, such as dehydration, malnutrition, menstrual period changes, and in severe cases heart and other organ problems. Eating disorders are treated primarily with counselling. Sometimes medication is also used.

Certain family attitudes or dynamics may contribute to the risk of a child or teen developing an eating disorder. The risk for eating disorders may be higher in families that focus on high achievements; emphasize being perfect; are overly concerned about appearance; have difficulty talking about or coping with negative emotions such as sadness or anger; worry about being socially accepted; are concerned about physical fitness, including parents' own body weight and that of the child (or children); and are overprotective or too involved in their teen's life.

People who have eating disorders are often very self-critical. Learning to be easier on yourself is essential. If you or someone that you know may be struggling with an eating disorder, or if you would like more information, contact your local health unit, or speak to your family physician.

A Poem

Dear Non- Ahmadis: A message

(Dedicated to the victims of the Dar- ul - Zikr attack)

We declared, "love for all hatred for none"
You put down the love behind and picked up the gun

We responded with God's message and said "bring heaven to us,"
You followed with swears and words of cuss

And there, we stood united as one
Repeating, " love for all and hatred for none"

But the war started sooner then we thought
We cried and feared, still we fought

You torched our mosques and spilled our blood
We struggled, survived and made it through the mud

Take a look at us now,
Still united as one
Repeating the message that had won
Love for all , hatred for none.

By: Yusra Daud, Mississauga West

Nāsirāt Corner

What is discipline? Being disciplined is having self-control. Discipline is not something others do to you. It is something you do for yourself. You can receive instruction or guidance from one or many sources, but the source of discipline is not external. It is internal. Let's do a word search for some of the terms associated with 'discipline'.

Submitted by Kihzra, Calgary NW

Discipline

E	O	E	L	O	R	T	N	O	C	F	L	E	S
S	I	Y	T	I	L	A	U	T	C	N	U	P	A
N	O	I	T	A	N	I	M	R	E	T	E	D	C
E	N	D	T	E	P	O	S	I	T	I	V	E	H
R	O	N	N	O	O	S	E	T	L	N	C	C	I
F	I	A	E	N	B	U	R	O	R	I	O	I	E
I	T	M	T	E	E	C	E	R	E	M	R	T	V
R	A	M	S	N	D	C	W	G	S	D	D	C	E
M	R	O	I	D	I	E	O	A	T	E	E	A	M
N	A	C	S	U	E	S	P	N	R	T	R	R	E
E	P	F	N	R	N	S	L	I	A	N	E	P	N
S	E	L	O	A	C	I	L	Z	I	E	D	D	T
S	R	E	C	N	E	N	I	E	N	L	A	O	G
S	P	S	U	E	U	E	W	D	T	T	I	N	L

DETERMINATION
POSITIVE
PREPARATION
FIRMNESS
WILLPOWER
ACHIEVEMENT
CONSISTENT
ORDERED
PRACTICE
ORGANIZED
SELF CONTROL
PUNCTUALITY
ENDURANE
SUCCESS
SELF COMMAND
GOAL
OBEDIENCE
RESTRAINT

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